

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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ETERNAL TORMENT IN HELL Sin and Blood

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BY EVANGELIST JOHN R. RICE

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." — Daniel 12:2.

"And these shall go away into everlasting punishment: but the righteous into life eternal." — Matthew 25:46.

"...into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." — Three times by Jesus in Mark 9:43-48.

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." — Luke 16:26.

"Twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, unto whom is reserved the blackness of darkness forever." — Jude 12, 13.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." — Revelation 14:10, 11.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." — Revelation 20:10.

"Eternal damnation" — Mark 3:29.

"Eternal judgment" — Hebrews 6:2.

"Vengeance of eternal fire" — Jude 7.

"Everlasting fire" — Matthew 18:8; Matthew 25:41.

Will the unconverted wicked be tormented for ever in an eternal Hell? Will there be no end, century after century, age after age, to their anguish and punishment? I think a man would need a heart of stone, not to be moved to the depths by a serious consideration of this thought. The very idea of infinite, eternal torment, pain, anguish and hopeless suffering for any human being is so painful that even preachers rarely discuss the

subject any more. The thought is so horrifying that nearly all those who are not reverent believers in the Bible vehemently deny such a thought. The thought of eternal, conscious torment of lost sinners, with never an end to their despair and pain, is so distressing that I suppose even the most reverent and believing of Bible students has sometimes searched in the Scriptures to find some hope that the

torment of people in Hell would some time cease. I know that I have read every passage I could find in the entire Bible, again and again, feeling that I must not, I dare not preach such a horrible thing as eternal torment of the damned unless it were so clearly taught in the Bible as to be unmistakable. And the more I have studied the Word of God the more has become the overwhelming conviction that that is exactly what God's Word teaches. In Hell there is eternal torment.

I. One With a Simple, Childlike Faith, Taking the Scriptures at Plain Face Value Must Believe They Teach Eternal Torment For Lost Ones in Hell

Please look again at the Scriptures at the head of this article. Wouldn't any simple, childlike believer, who accepts the Word of God at face value, believe that "and some (shall awake) to shame and everlasting contempt," in Daniel 12:2 means everlasting punishment, everlasting shame and everlasting contempt? And when Jesus said, "And these shall go away into everlasting punishment" in Matthew 25:46 — don't you think that a simple, Spirit-filled believer, who accepts the Bible at face value, would be compelled to think 'everlasting punishment' there meant

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1942 a Year of Blessing

When 1941 came to a close, we were pleased to find we had spent nearly \$19,000 in getting out gospel literature. We began to pray then that in 1942 we would have the privilege of distributing \$30,000 worth of Christian literature. We often mentioned it in our daily office prayer meetings. Praise the Lord our prayer was answered! Nearly \$32,000 was spent to the glory of God in getting out gospel literature. Only about one-sixth of this amount went out in Bibles and other general Christian books from our book store. Nearly \$12,000 was spent on *The Sword of the Lord*, over \$13,000 on the editor's books and pamphlets. The largest single item of expense, of course, was printing, costing more than everything else together. Other thousands of dollars went for postage, office help, rent, office supplies, etc.

Hundreds of thousands of booklets, "What Must I Do to Be Saved," were sent out free to soldiers and others, and thousands of other pamphlets. All profits were turned back into the business. Not a penny came to the editor either from *The Sword of the Lord* or as royalty on his books. Some of the workers, and friends scattered far and wide helped pay what was lacking on the books given free.

Many Saved Through This Literature

About 215 have written to tell (Continued on page four)

BY EVANGELIST JOE HENRY HANKINS, D.D.
Pine Bluff, Arkansas

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." — Isaiah 1:18.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:7.

(Preached on Radio WJJD, Chicago, November 11, 1942, Program of Christian Business Men's Committee who were in cooperation with *The Sword of the Lord* in the Conference on Evangelism Nov. 8-15. Stenographically reported.)

There are two things in those texts that I want to stress in this message. The first is sin, and the second is the blood; first, what sin does, and second what the blood of Jesus Christ will do.

I. WHAT SIN DOES

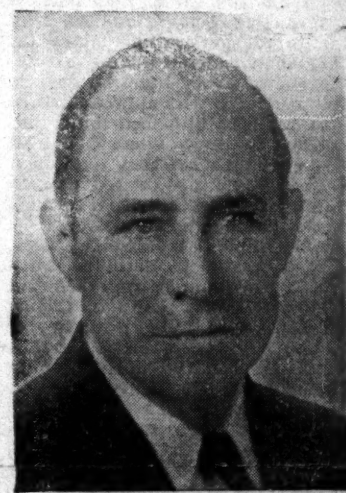
Sin Makes a Man an Enemy of God

Every sinner, every unsaved person in the world, is an enemy to God. He is a rebel against God's authority. He is a rebel against God's love. He is a rebel against all that God is trying to do. If sin had its way, it would tear down everything that Almighty God is trying to build up. So sin makes a man an enemy to God.

Can you imagine a person taking a course in life, a person who is absolutely dependent on Almighty God, even, as Daniel told Belshazzar, for the very breath that he breathes, and yet taking a position in life that makes him an enemy against God, the God Who could cut his life off in the twinkling of an eye. And yet that man will dare to go the way of sin and take a position in life that makes him an outright enemy and a rebel against Almighty God.

Sin Makes a Man His Own Worst Enemy

Then sin not only makes a man an enemy against God, but it makes him an enemy against himself. Sin and rebellion against God and refusal to accept the Lord Je-



DR. JOE HENRY HANKINS

sus Christ and God's plan for human life, make a man his own worst enemy. For when he does it, he listens to the devil who tells that man that if he will follow him, there will be more in life for him than in following God. You know, that was the trouble with our mother Eve. The devil first deceived her into believing that God didn't mean what He said, and that life would mean more if she would listen to him. Hear his subtle lie to her! "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3:4,5). At the bottom of all sin there is doubt of the Word of God. The sinner doesn't believe that (Continued on page three)

REAL FAITH

BY GEORGE MUELLER

Founder of the Orphanage at Bristol, England

TEXT: "Faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." (Hebrews 11:1).

First: What Is Faith?

In the simplest manner in which I am able to express it, I answer: Faith is the assurance that the thing which God has said in His Word is true, and that God will act according to what He has said in His word. This assurance, this reliance on God's Word, this confidence is FAITH.

No impressions are to be taken in connection with faith. Impressions have neither one thing nor the other to do with faith. Faith has to do with the Word of God. It is not impressions, strong or weak, which will make any difference. We have to do with the writ-

ten Word and not ourselves or our impressions.

Probabilities are not to be taken into account. Many people are willing to believe regarding those things that seem probable to them. Faith has nothing to do with probabilities. The province of FAITH begins where probabilities cease and sight and sense fail. A great many of God's children are cast down and lament their want of Faith. They write to me and say that they have no impressions, no feeling, they see no probability that the thing they wish will come to pass. *Appearances are not to be taken into account.* The question is — whether God has spoken it in His Word.

And now, beloved Christian friends, you are in great need to ask yourselves whether you are in the habit of thus confiding, in your inmost soul, in what God has said, and whether you are in earnest in (Continued on page four)

On the Go With the Editor

On Christmas day a little after 8:00 p.m. I arrived home at Wheaton, Illinois, from Lincoln, Nebraska, where I had been speaking on the *Back-to-the-Bible Broadcast* with our dear brother, Rev. Theodore H. Epp, for six weeks.

How good to be at home before Christmas was past! I have had eight pleasant days living at home, enjoying my family, my wife's cooking, my own little study and my books. I waded through the great stocks of mail accumulated while I did not have time to attend to it. I still have much of it to answer. Many interesting matters connected with publishing *The Sword of the Lord* and my books and pamphlets needed attention. But I have taken much time to read and to be refreshed in heart.

New Year's Eve night I spoke at the Chicago Gospel Tabernacle twice to a fine crowd. Rev. Clarence Erickson is the beloved pastor. When near Midnight I closed the second message in that big auditorium seating over 2,000, one man was saved. Greatly moved, he told me how he had a son overseas, how for two weeks he had been

burdened and prayerful. With contrite tears he gave himself to the Lord and came out openly to claim Him. In the great crowd a number set out to read the Bible through in 1943. Many promised to start an early morning watch to read and pray daily before the duties of the day, and others made a vow to God to begin regularly to tithe. My message was on "Great Resolutions of Bible Characters," and I told how Daniel purposed in his heart he would not defile himself; how Jacob vowed that the Lord would be his God and he would tithe; how David vowed to pray always and to meditate day and night in the Word and follow it; how Paul had given himself to be all things to all in order to win souls; and how the prodigal son resolved, "I will arise and go to my Father." Perhaps that sermon will be prepared for *The Sword of the Lord* next week.

Tomorrow (Sunday, January 3), I will preach in three services at Chicago Gospel Tabernacle. Wednesday, January 6, I plan to be with Dr. Ironside at Moody Me- (Continued on page four)

ETERNAL TORMENT IN HELL

(Continued from page one)

just exactly that, punishment for ever and ever, that is, conscious eternal torment? When you, as a young Christian, read the story of the rich man in Hell, tormented in flame, did you not get the impression that Jesus meant to teach eternal punishment, eternal conscious torment? And when Revelation 14:10, 11 tells us of certain lost people that "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name," wouldn't any simple-hearted, childlike believer in the Bible think that God meant to teach here that day after day and night after night forever sinners in Hell are tormented?

I know that that was my own impression, before I ever attended seminary, before I ever read a book on theology, before I ever read any theories about Hell. And I know that common people, earnest Bible believers all over America, have gotten just that impression from the Bible. And what is true in this generation has been true in all generations since the Bible was written. Probably ninety-nine out of every hundred earnest Bible believers who approached the Bible with an unbiased mind, just wanting to know what God said, and believing what they read, have believed that the Bible expressly and clearly teaches eternal torment for the damned souls in Hell.

Is the Bible a trustworthy book, or is it meant to deceive? Must humble Christians approach the Bible with wary caution, feeling that God in the Bible means to trap them into false teaching, that it cannot be believed and taken at simple face value? Do you believe that the Bible does not literally mean what it says, and that it cannot be taken at face value? Well, I for one believe nothing of the kind. I believe it is meant to be understood, that the Bible may be taken at honest face value. I believe that the Holy Spirit can be trusted, and that what He has had written down for us was written honestly, with frankness, with simplicity, for believing hearts, and is worthy of all acceptance. Remember that Jesus said that He spoke to the Pharisees, the hard-hearted, legally-trained haughty Pharisees, in parables, that they might not be understood. But to the disciples He said, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. 13:11). And then the parables were explained to the disciples in the clearest possible terms! Remember that Jesus said that God "hast hid these things from the wise and prudent, and hast revealed them unto babes" (Luke 10:21). Remember that Jesus said, in the very first of the Beatitudes, "Blessed are the poor in spirit: for their's is the kingdom of heaven." To humble, childlike Christians who do not think they are smart, the Bible is given; and all its mysteries are opened by the Holy Spirit to the humble and childlike heart who believes what he reads.

And a humble, childlike acceptance of the Word of God at face value compels one to believe there is eternal torment for the lost souls in Hell.

If the torment in Hell will not be eternal, then the Bible was evidently meant to mislead; and Jesus, when He spoke often on Hell,

must have intentionally deceived His disciples! And that is unthinkable.

False teachers have written that they would hate a God who would send a sinner to Hell to be tormented forever. And others have said that God is too good to send a sinner to Hell. Well, we know nothing about how good God is except by the Bible. I had rather have one line from Jesus Christ about what kind of a Hell sinners go to than to have all the theories in the world formulated by men as to what they think God would do or would not do. Satan hates the idea that sin must be punished. Men everywhere condone sin and shun the ideas of judgment and punishment and eternal ruin for Christ-rejecting sinners. BUT BACK TO THE BIBLE! To every believing, humble-hearted person of childlike faith the Bible speaks with awful solemnity and terrible certainty about the fact of eternal torment for sinners who will not repent, will not turn from their sins to God nor trust in the Saviour God has provided. Men who go by their own theories may believe something else but all who are willing in childlike faith to receive God's Word on the subject must believe in eternal torment in Hell.

II. Reconciliation of Lost Sinners in Hell Utterly Impossible, According to the Bible

I suppose that there are only four positions possible on this question of eternal torment. First, one may be an infidel and atheist, who does not believe there is a God, does not believe man has a soul more than a beast, does not believe in rewards or punishments or a future life. Such a man would not believe the Bible nor be interested in this Bible discussion.

Second, some people hold the theory that lost sinners in Hell will eventually be reconciled to God and taken to Heaven.

Third, some people believe that sinners in Hell will be eventually annihilated, will cease to be, so of course their suffering would cease.

Fourth, the only other position possible, I think, is that there is eternal torment in Hell, that indescribable suffering through an infinite eternity is the punishment of Christ-rejecting sinners who die unsaved. The first position, that of the atheist, is not worth our discussion here. But the Bible has a very clear teaching on the doctrine of final reconciliation of the sinners in Hell with God. And the Scripture shows that that position is utterly untenable by a Bible believer.

We believe that the following Scriptural truths are overwhelmingly convincing.

1. *The lost sinner awakes "to shame and everlasting contempt"* (Dan. 12:2). In other words, the contempt which a sinner suffers at the last judgment, and when he goes to the lake of fire is literally "everlasting contempt." That punishment, that shame and contempt last forever.

Now since the contempt that a lost sinner suffers is everlasting, he could never be reconciled to God. How could he be reconciled to God and enjoy Heaven, at the same time suffering "shame and everlasting contempt?" Even if this scripture should not disprove the annihilation of the wicked, that they cease to be, (though I think it does) it is clear that they could not be reconciled to God and have eternal blessedness at the same time they were having everlasting contempt.

Some deceitful teachers say that the word *everlasting* here simply means *age-lasting*, and after an age is completed, the contempt would be over and the sinner then might be reconciled to God and taken out of Hell into Heaven. But that contention is utterly false, as I can show you in a moment. The Hebrew word here translated everlasting is *olam*. In Genesis 21:33 the same Hebrew word *olam* is used in the phrase "The everlasting God." In Deut. 33:27 the same word is used and God's arms are "the everlasting arms." In Psalm 145:13 God's kingdom is "an everlasting kingdom." In Isaiah 26:4 the Lord Jehovah is "everlasting strength." In Isaiah 40:28 the same word *olam* is used of "the everlasting God." In Isaiah 45:17 people are invited to be saved "with an ever-

lasting salvation" using the same word. The usage of the Hebrew word, *olam* throughout the Old Testament proves beyond any shadow of doubt that the term here literally means everlasting as God is everlasting, as His arms are everlasting, as His mercy is everlasting and as His strength is everlasting and His salvation is everlasting. Thus the sinner's estrangement from God in Hell, his shame and contempt, must be everlasting. That certainly forbids the thought of reconciliation in some future age.

2. *Jesus said in Matthew 25:46, "And these shall go away into everlasting punishment: but the righteous into life eternal."* This clearly teaches that the punishment of lost people in Hell is everlasting. They could never be reconciled to God while they were enduring everlasting punishment.

Again, the Greek word used here literally means *eternal, everlasting, lasting forever*. It is the Greek word *aiwnios*. It is exactly the same word used in John 3:16, "but have everlasting life." It is the same word used in John 3:36, "He that believeth on the Son hath everlasting life." It is the very word used about punishment and life, "everlasting punishment" and "life eternal" are the same Greek word! If the life eternal which the righteous have in Heaven really means eternal or everlasting life, then the punishment of the wicked is just as eternal, just as everlasting. The punishment of lost people in Hell continues the same length of time as the happiness of saved people in Heaven. And that, of course, forbids any thought of a reconciliation of lost sinners with God in some future age.

3. *The New Testament variously speaks of "eternal damnation"* (Mark 3:29), of "eternal judgment" (Heb. 6:2), of "vengeance of eternal fire" (Jude 7). These terms necessarily forbid reconciliation of a sinner who is in Hell, with God in some future age.

Damnation in Hell is *eternal damnation*. The judgment of lost sinners is *eternal judgment*. Again the words for eternal in the above verses is the same Greek word used continually about eternal life, or everlasting life. It is the same word used about "the eternal Spirit" in Hebrews 9:14. So the damnation and the judgment of lost sinners is as eternal as the Holy Spirit, as eternal as the salvation and life that God gives Christians in Heaven. These terms make utterly impossible a future reconciliation of the sinners in Hell with God.

4. *Hell is a place of "everlasting fire"* (Matthew 18:8, Matthew 25:43), *a place where the fire is never quenched and the worm never dies* (Mark 9:43-49), *where the smoke of torment ascends up for ever and ever* (Rev. 14:11). All these Scriptural statements indicate that Hell itself is eternal, everlasting, unchangeable. Small towns that never have an arrest tear down their jails. Penitentiaries turn off the electricity from the electric chair when it is not in use. Firing squads cease firing when there are no more victims. In New Jersey the guard at the whipping post does not go on flailing the air when the criminal has been punished. Why should God maintain the fires of Hell burning with brimstone, why should the smoke of torment ascend for ever and ever, why should the worms never die in Hell, if the victims will have all been taken out and carried to Heaven and reconciled to God? To express the thing shows how silly is such a question. The smoke keeps ascending from Hell because the fire keeps burning. The fires keep burning and the worms keep living in Hell because lost sinners remain there forever.

If the punishment of Hell were over, if the judgment on sin were done, if the shame and contempt were forever ended, then God would not maintain Hell forever. If Hell is everlasting, then the punishment of Hell logically would be everlasting.

The only way to believe in the future reconciliation of lost people in Hell, and the ending of their torment by taking them to Heaven, is to simply ignore the plain statements of the Bible.

5. *Jesus said in Luke 16:26 that between Heaven and Hell "there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence."* There is a great gulf fixed between Heaven and Hell; no one ever

crosses it going either way. Lazarus could not leave Heaven to go down to Hell to comfort the rich man. The rich man in Hell could never cross that gulf to ascend to Heaven.

Notice the statement has two aspects. First there is a "great gulf" between Heaven and Hell. An enormous, unpassable distance separates the two, a barrier that cannot be crossed. And second, notice that this gulf is *fixed*. It is established. It is permanent. The gulf between Heaven and Hell will forever remain. Hence of course those who are in Hell can never go to Heaven. This is the plain meaning of Luke 16:26.

6. *In the particular case of Judas Iscariot Jesus said, "It had been good for that man if he had not been born"* (Matthew 26:24). *That meant, certainly, that Judas could never get out of Hell to enjoy eternal blessing in Heaven.*

If Judas should stay in Hell two thousand years or five thousand years, and then at last be reconciled to God, and enter into all the joys of Heaven, he would enjoy the blessings of Heaven for millions of years, and yet those joys would be only beginning. For certainly the blessings of Heaven are eternal blessings, never ending. And no matter how long it measured, if it were a limited time one should spend in Hell, then if he were going to spend eternity, billions of years, in Heaven with perfect peace and joy and happiness, it could not be said of him that it would be better if he had not been born. Dr. H. A. Ironside used this argument the first time I ever met with it, and I believe it is absolutely unanswerable. It proves that for Judas Iscariot there could never be any reconciliation with God. Oh, how he must have wished a million times, in Hell, that he had never been born! For there he knows that his case is utterly hopeless, and he can never get out of Hell. And if there is no reconciliation for Judas Iscariot in Hell, then why should there be for other sinners?

Before you read further, I hope you will go back and review these points, proving surely to Bible believers that the doctrine of a future reconciliation of the wicked in Hell, the doctrine that they will be taken out of Hell and reconciled to God and then will spend eternity in Heaven, is an unscriptural doctrine that the Bible never teaches. It gives a false hope to sinners that has not a single basis in the Bible.

Men looking for an excuse to say that eventually sinners in Hell will be reconciled to God have sometimes used Colossians 1:19, 20 which says, "For it pleased the Father that in him should all fullness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." But that Scripture doesn't refer to the reconciliation of *man* to God but *things*, "to reconcile all things unto himself." And in the same passage it is made clear what things are meant. In verses 16 and 17 preceding we read, "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is before all things, and by him all things consist." There is a dominion and rule in Heaven. There are thrones, dominions, principalities and powers on earth. Christ created them all. He will reconcile all of them to Himself. Christ will reign on earth from David's throne and all the kingdoms of the earth will become subject to Him one day. Thus through Christ all things in earth and Heaven will be reconciled to God.

But notice clearly in Colossians 1:20 where these things are; they are in *earth* and in *Heaven*, but *not in Hell*. Colossians 1:20 says, "Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." The reconciliation which Colossians 1:20 mentions is the reconciliation of things in earth and things in Heaven unto God through Christ. No reference is made here to the reconciliation of things in Hell to God.

So many times, as I have shown in the Scriptures discussed above, God has declared that the punishment of sinners, the damnation of sinners, the shame and contempt for sinners in Hell is eternal and

everlasting as God is everlasting and as salvation is everlasting, that it is a perversion of Scripture to try to make any Scripture mean that sinners will one day be rescued from this eternal damnation. If you find any Scripture that, to you, seems to teach that God will reconcile lost sinners in Hell to Himself one day, then you are perverting that Scripture, because you are making it contradict the plain and emphatic statement of passage after passage scattered throughout the whole Bible. And the Bible, God's Word, never contradicts itself. When it appears to do so, it is because the Scripture is misinterpreted by men who have twisted Scripture to try to make it prove what it does not mean.

Surely, surely, there is no reconciliation to God for a sinner who dies without Christ. His separation from God is eternal, and without hope.

III. No Annihilation in Hell; Tormented Sinners Cannot Cease to Be, Cannot Cease to Suffer There; According to Plain Scriptures

In the preceding divisions of this message I have been proving that there is no future reconciliation with God for lost sinners who go to Hell, that sinners can never get out of Hell and go to Heaven. If you have had an earnest heart, anxious to know what God's Word really said on the subject, you have that matter settled, I feel sure.

In that preceding division we have not been primarily trying to answer the theory that sinners in Hell will be annihilated, burned up, will cease to be and cease to suffer, simply passing out of existence. I say we have not been primarily trying to answer that theory. We were first answering the theory that sinners in Hell will be eventually saved and taken to Heaven. But at the same time we believe we have given overwhelming proof to the simple Christian of childlike faith, to those who have not been perverted by false doctrine, that Hell is really eternal, conscious torment. While we were proving no reconciliation of sinners in Hell, I believe we have also proved no annihilation for sinners in Hell for all those simple-hearted, Bible-believing Christians who are unbiased and who are anxious to take the Bible at simple face value in childlike faith. For most Christians it would not be necessary to go further.

But the Bible has far more overwhelming proof than that given. Even if you are prejudiced, even if you have had false teaching, even if you do not want to believe in eternal torment, yet if you will prayerfully examine the Bible proof I will now give, you will see that poor sinners in Hell can never quit suffering but must be tormented day and night for ever. Oh, may God help us to see that we must keep people from going to that place of torment.

Will you consider, with an open mind and an open Bible, these positive proofs that sinners in Hell are not annihilated but continue to suffer for ever?

1. *Nowhere in the Bible is the annihilation of the wicked stated.*

Remember that death is not annihilation. Death of the body does not mean that the body disappears, it does not even mean the soul ceases to be, else there could be no judgment. Spiritual death, likewise, cannot mean annihilation, for God said to Adam and Eve in the Garden of Eden, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). They ate of that forbidden fruit and they did spiritually die; but they were not annihilated. They simply became lost sinners, separated, alienated from God. And so the *second* death is not annihilation. We are plainly told that the rich man who died and in Hell lifted up his eyes being in torments, saw, heard, felt, was tormented, remembered, called for help. Death *never* means annihilation.

Not a single statement in the Bible is to the effect that lost people in Hell will pass out of existence and cease to suffer. Why then should Christians who believe the Bible try to found a new doctrine which has no Bible support?

Some people who would teach soul sleeping, and others who would teach annihilation of the wicked, quote Ecclesiastes 9:5. That verse says, "For the living know that they shall die: but the dead know not any thing, neither have they

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ETERNAL TORMENT IN HELL

(Continued from page two)

any more a reward; for the memory of them is forgotten."

What a strange verse! At first glance it seems to teach that "the dead know not any thing." But if you take that literally as true then you must take the rest of the verse as true, "neither have they any more a reward." If that means annihilation for people in Hell it also means annihilation for people in Heaven! If it proves anything there, it proves too much. To take that verse at face value, without looking further into the context, would lead one to believe that man is only a brute beast after all with no soul, no resurrection, no Heaven, no Hell, no reward, no punishment. In fact that is what the verse plainly says! So we must look into the connecting passages and see that it is a book written by Solomon telling what he had learned by his own experience, and not by divine revelation. It is a book written out of human wisdom. The key phrase in the book, often repeated, is "under the sun" that is, things seen and learned by human experience on this earth alone. The record of this man's reasonings is divinely inspired, just as the Bible gives a divinely inspired record of what Satan said to God about Job, and to Jesus in the temptation; just as what many other men have said is recorded for us by the Holy Spirit, though God does not endorse all they say. If you will read the book of Ecclesiastes carefully you will see that it never claims that the reasonings of Solomon recorded therein are inspired. Solomon, in writing the book, never said, "Thus saith the Lord," nor "The word of the Lord came unto me saying," as occurs so many times in other parts of the Bible. No, Ecclesiastes 9:5 simply says that as far as human intellect can see, apart from divine revelation, that "the dead know not any thing, neither have they any more a reward." As far as a man can see, unaided, going only by his own experience and vision, his own wisdom, there is no Heaven, no Hell, no punishment for sin hereafter, no reward for the saints, no eternal life, no eternal death. *All these things must be received by divine inspiration!*

So God does not say that "the dead know not any thing." God simply tells us that Solomon said that, in his human wisdom. But God repeatedly tells us differently throughout the Bible.

Annihilation of the wicked is not one time taught within the pages of this holy book, God's Word!

2. *Eternal torment is always inferred, even when not stated.*

In Daniel 12:2 we are told of the two resurrections, with people being raised, "some to everlasting life, and some to shame and everlasting contempt." The inference clearly is that the shame and contempt last as long as the everlasting life. In the history of the rich man and Lazarus given by the Saviour in Luke 16:19-31, Lazarus is said to have gone directly to Heaven and the rich man directly to Hell. Abraham, talking to the rich man about Lazarus, said, "But now he is comforted and thou art tormented." The plain inference is that the eternal comfort of Lazarus in Heaven was matched by the eternal torment of the rich man in Hell. There was a great gulf between the two which could not be crossed, and the inference is that the rich man would remain in Hell as long as Lazarus would remain in Heaven.

In Revelation 21:1-8 the same contrast is given. We are told about a Heaven where God would wipe away all tears, where there would be no more death, nor sorrow, nor crying, nor pain, where all the thirsty should drink of the water of life freely, and the overcomers should inherit all things. But then it is said, in verse 8, that all the wicked "shall have their part in the lake which burneth with fire and brimstone: which is the second death." The saved have an eternal, blessed part in Heaven. The wicked have their part in the lake of fire. Since God did not say otherwise, we must infer He intended for us to believe that Hell will last as long as Heaven; that the part of the unbeliever in torment will last as long as the part of the believer in happiness.

The Bible says the wicked "shall have their part" in Hell. It did not say they should have annihilation.

The rich man in Hell called it "this place of torment" (Luke 16:28). He did not call it the place of annihilation. The inference throughout the Bible is that Hell is a place of eternal torment.

Revelation 14:10, 11 plainly infers, yea, it almost proclaims that the torments of the doomed last forever. "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night" says the Word of God. In Hell there are days of torment. In Hell there are nights of despair. The torments of the lost continue and the smoke of their torment forever ascends! How wicked it is to brush aside such plain statements. Statements that infer eternal torment in Hell are so many that childlike faith must accept them and only those who choose, because of some heresy hugged to their hearts, can deny that there is eternal torment, unending, for the sinner in Hell.

3. *All the unsaved must remain in Hell till the last judgment following their resurrection.*

"It is appointed unto men once to die, but after this the judgment" says Hebrews 9:27. God commands all men everywhere to repent "because he hath appointed a day, in the which he will judge the world in righteousness by that man (Jesus) whom he hath ordained" (Acts 17:31). It is repeatedly stated in the Bible that every knee must bow to Christ and every tongue confess to Him (Rom. 14:11, Phil. 2:10). That judgment of the unsaved dead will come after the resurrection of their bodies as is clearly taught (Dan. 12:2, John 5:28, 29). A careful description of this judgment of the unsaved is given in Revelation 20:11-15. You will note that it is after the thousand year reign of Christ on earth. There death and hell will deliver up the dead that are in them, and the bodies of those buried at sea will come out of the sea when "the dead, small and great, stand before God." THEREFORE ALL THE UNSAVED IN HELL CANNOT CEASE TO BE TILL AFTER THIS JUDGMENT! The coming judgment proves that the wicked in Hell cannot be annihilated for many centuries.

Now consider, that the Scripture plainly teaches that the unsaved dead go immediately into torment. "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments," said Jesus in Luke 16:22-23. Jesus said to the dying thief, "Today shalt thou be with me in paradise" (Luke 23:43). Paul said that he had a desire "to depart, and to be with Christ" (Phil. 1:23) and said that to be absent from the body was to be present with the Lord (II Cor. 5:8). There can be no soul-sleeping, then. The lost man who dies immediately to Hell; the saved man who dies goes immediately to Heaven.

Consider also that Hell is now, already, a place of torment in flame, as Jesus said in Luke 16:24.

All this means that lost souls now in Hell must stay there, tormented in flame, at least until the judgment. If Cain died unsaved, as we suppose he did, then he has already been in Hell, tormented in flame for about six thousand years. Judas Iscariot has already been there for more than nineteen hundred years. And any lost man that should die today must remain in Hell, tormented in flame, until Jesus comes to take away His bride, all the saved; must stay there then through the great tribulation time until Jesus returns to reign on the earth; then must remain in Hell still the thousand years of the millennium. Then he must be brought out to face Christ at the last judgment and be returned again to the lake of fire!

All this shows certainly that there can be no immediate annihilation of the wicked in Hell. And if Cain, for example, has remained in Hell about six thousand years, and must remain at least another thousand years in Hell, without ceasing to be, without losing consciousness, without coming to an end of his torments, what reason is there for any sensible man to believe that he will cease to be afterward?

4. *The coming world dictator, called "the Beast," and his False Prophet, will remain in Hell alive with physical bodies 1,000 years and beyond.*

In Revelation 19:11-21 we have a wonderful account of how the Lord Jesus will return from Heav-

en to reign on the earth. John saw it all pass before his eyes, as a vision, and it is written in the past tense, though it is yet future. We are told how the battle of Armageddon will take place and all the armies of the Antichrist or "Beast" will be slain. And then we are told John's vision of a remarkable thing will take place. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20). Here by divine revelation John was allowed to look into the future and see this future event; and he saw two men, a world dictator and his false prophet, "cast alive into a lake of fire burning with brimstone."

Now read straight on through into the twentieth chapter of Revelation. The thousand years' reign of Christ on earth begins and runs to its close. "And when the thousand years are expired" we are told that Satan will be loosed, will deceive many, and at last will be cast into Hell for ever. So Revelation 20:10 says, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." AFTER A THOUSAND YEARS, THE BEAST AND HIS FALSE PROPHET WILL STILL BE IN HELL! And this is all the more important, since we are expressly told that they were cast ALIVE into the lake of fire that burns with brimstone (Rev. 19:20). They will go to Hell without dying. They will enter into the second death without going through the first death. And in the second death, that is, in Hell, they live on and on and on, tormented in that lake of fire. And when occasion comes to mention that place again, and when Satan will be cast into it a thousand years later, we find that those two men are still alive, tormented, living in their bodies in Hell! That clearly shows that even men with resurrected bodies, after the last judgment, will remain in Hell without annihilation. They will never cease to be. Their torment will never end.

5. *The last judgment will find all sinners in Hell still impenitent, with none of their sins atoned for, and no must remain in Hell for additional punishment.*

In Revelation 20:11-15 is given this account of the last judgment of the unsaved dead:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Here we have the striking word that the dead will be "judged out of those things that were written in the books, according to their works" (verse 12) and again that "they were judged (as John saw it ahead of time) every man according to their works." When Cain is dragged out of Hell, after seven thousand years, he is still to be judged "according to his works." That means his punishments will be in proportion to his sin. There are degrees of punishment in Hell. When Judas Iscariot comes to stand before God after three thousand or more years in Hell, he will still have to face all of his sins. God will open the record book and he will be judged out of the things written in his record book according to his works. This means that when a sinner comes to the judgment after long years of torment, his sins are still not paid for. He is still no nearer peace with God. He is still condemned, and all the sins he ever committed are still held against him. In the very nature of the case, that proves that sinners must remain in Hell after the judgment, to be punished according to their works.

State and national prisons are

sometimes called "penitentiaries." The intention was that prison should be a place of penitence, of sorrow for sin and of reformation and repentance. If prison really should lead a man to repent, then of course he would be a better man when he came out than when he went in. But the truth is that many hardened sinners spend years in a prison without repentance. They are not penitent in heart. They do not confess their sins. They do not sorrow over them. They do not turn to God in righteousness. In such cases they continue in crime and must be returned to prison.

So it is with sinners in Hell. After centuries tormented in flames they are still impenitent rebels against God. Their hearts have not been changed. Their love for sin is the same. They have not taken a single step to make peace with God. They have not atoned for a particle of their sin. And this proves that all the punishment for sins must continue after the judgment of sinners, after their bodies are raised up to bow before Jesus, and after they are returned, both soul and body, to the lake of fire. There can be no annihilation, no passing out of existence, even after the last judgment of the unsaved dead.

In this connection we must see that since there are degrees of punishment in Hell after the resurrection of the unsaved dead, and after their judgment, then they must remain alive in a living death, in Hell. If all were simply annihilated, their punishment would be equal. But if they continue in the living death, suffering each one according to his own works, according to his own deserts, then their suffering will fit their sins.

How can punishment stop, even by annihilation, as long as sinners are still enemies of God with their sins unatoned for?

6. *We are expressly told that Satan "shall be tormented day and night for ever." This proves eternal punishment.*

Revelation 20:10 says, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." A bit ago we discussed the part of this verse that refers to the beast and the false prophet. Now I call your attention to the fact that it expressly says that "the devil . . . shall be tormented day and night for ever and ever." And that punishment is in "the lake of fire and brimstone," the same Hell where all lost sinners are cast. That Hell is not a place of annihilation. It is a place of eternal torment.

Every logical inference of the verse is that the beast and the false prophet continue in the same Hell, tormented in the same flame, even along with Satan. There may be differing degrees in their punishment, but they are in the same place, and the punishment of one would naturally be expected to be as long as the other. The lake of fire and brimstone is really a place of literal conscious eternal torment for lost men. Who can doubt it in the face of such Scriptures?

I hope you will carefully review this chapter proving that there is no annihilation in Hell, no end to the torment in Hell. I earnestly plead with you to consider that you cannot master in one casual reading these studies upon which I have spent months, even years of prayer and preparation, searching the Word of God. Please read this part again and remember: 1. That the Bible nowhere promises, not once, that the wicked will cease to be, cease to feel, cease to suffer or pass out of existence in Hell. 2. *Eternal torment is always inferred where not expressly stated.* 3. All sinners in Hell must remain there, tormented, until the judgment after their bodily resurrection. 4. Two particular men, the Beast or world ruler and his False Prophet are plainly said to remain alive in their physical bodies in Hell for a thousand years and more. 5. When God's record books are opened at the last judgment, no sin will have been paid for, but all must, after this judgment, be punished "according to their works." 6. Satan "shall be tormented day and night for ever and ever"; so Hell is not a place of annihilation but of eternal torment.

Oh, brother, sister, I beg you, accept this awful fact that torment in Hell is eternal, and let us set out to save people from going to Hell!

SIN AND BLOOD

(Continued from page one)

God means what He says. He does not believe that his sins will find him out. After 6,000 years of human experience with sin, and no human being ever being able to get away with it, still there are those who believe they can do it.

Sin robs a man. I say it makes him his own worst enemy because it robs him of the best there is in human life. If you want to find the happiest people, if you want to look in on the happiest homes in America, don't go to the homes of the unsaved, I care not how magnificent may be the places where they live, I care not how expensive may be the furniture in those homes or how large a bank account they may have. If you want to find the happiest lives and the happiest homes in the world today, go to those homes where Christ is the head of that home and of those lives. Seek out those people that are really living for God. Whether they have a mansion or a hovel to live in, whether they have any money in the bank or not, you will find real life and real happiness. Oh, when a man follows the course of sin and is deceived by the devil and comes to be a rebel against God, he is his own worst enemy and thereby deprives himself and his family of the best that there is in life.

Why can't a person believe that the God Who made us, and "the God in Whose hands our breath is and Whose are all our ways," the God Who holds the universe in His hands, why can't people believe that that God can make human life worth more if we just turn it over to Him than it could possibly be any other way on earth?

Sin Makes a Man the Worst Enemy That His Own Loved Ones Ever Had

I wonder if a person in sin realizes that. A man in sin and with his back to God and in rebellion against God, nine times out of ten will lead his own children to Hell.

I have two lovely daughters; one of them thirteen and the other nearly seventeen now. I tell you, I would rather a person would do anything of earth to those two daughters than to lead them away from God and to cause them one day to land in Hell. But thank God, they can't do it, for I had the privilege myself of leading both of them to the Lord, my oldest when she was barely seven and a half, and my youngest before she was ten. And the whole family of us are on the way to glory together today. But I say a man who leaves God out of his life and follows the pathway of sin is the worst enemy that his own loved ones ever had.

I went into a home in Texas, where I was holding a revival meeting. One morning a dear girl fourteen years old came to me and said, "I want you to come down to our house this afternoon if you possibly can, and talk to my father and try to lead him to Christ." I went down about three o'clock that Sunday afternoon, and this girl met me at the door, and this is what she said: "Brother Hankins, I want you to do your best to lead my father to Christ this afternoon. We lost our mother about a year ago. She was a wonderful Christian. But Daddy isn't saved and he is a drunkard. Brother Hankins, he makes plenty of money working in the oil field to take care of us and give us a chance in life. There are four of us, and I tell you the truth, we don't have and never will have a chance in life unless Daddy finds the Lord." She said, "More than that, Brother Hankins, nobody in the town knows it, but we children are all but starving to death."

Now think of that, a man in sin crushing the hearts of four little innocent children and breaking the heart of a fourteen year old girl that is trying to mother three younger brothers and sisters in that home, depriving them of their chance in life and crushing out every hope that surges in their breasts.

I tell you, my friends, a man or woman that follows the devil and leaves God out is his own worst enemy, is an enemy to God and an enemy to those that love him.

I will tell you something else: the most criminal thing a person can ever do to those that love him is to live and die without Christ

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SIN AND BLOOD

(Continued from page three)

and go to Hell and leave them with no hope of ever seeing him again. Maybe that person is dearer to you than life itself, but I tell you, if you are a Christian and have to look that person in the face when he is cold in death and know that you are saying Goodbye for the last time, that person has wounded and hurt you worse than anything on earth that he could ever have done.

I sat by the bedside a few years ago of an old man, eighty years of age. His son sat on the other side of the bed. That son held one hand while I held the other. This old man was unsaved. His son was one of the finest Christians in my church at that time. We sat there and held those hands while that old man breathed out his last breath, and then we folded his arms across his breast. This young man on the other side of the bed straightened himself up and stood upright and began to tremble from head to foot with sobs of grief, and then fell across the dead body of his father. I went around to the side of the bed and put my arm around him and said, "Old fellow, don't take it like that. This comes to all of us sooner or later. You gave up your mother and other loved ones."

"But," he said, "you don't understand. You have never had the experience of what I am going through. Mother died seven years ago, but it wasn't like this. Even though Mother was the best friend a boy ever had and those were awfully dark days when I gave up Mother, it wasn't like this. Mother was a Christian, and I am saved, and I know I shall see Mother again. But, Oh, I will never see Papa any more." And then he fell on his face again across that dead body and he said, "Oh, Papa, why did you do it? Why did you die

and leave us without any hope of ever seeing you again?"

I tell you, it is an awful thing to follow sin and to follow the devil. But the worst thing about sin is that it separates a soul from God forever and drags that soul to Hell and damns that soul in Hell throughout all eternity.

II. WHAT THE BLOOD OF JESUS CHRIST DOES

But turn the picture over. Listen! "The blood of Jesus Christ, God's Son" — Oh, what does the blood do?

First of All the Blood Redeems Us from Sin

"Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ." And the word redeemed is a commercial term. It is the picture of one going into a pawn shop where an article has been pawned, and laying down the price and taking that article out of the pawn shop. Thank the Lord, that though I was once in the devil's pawn shop, Jesus Christ entered the devil's pawn shop and laid down the price of my redemption in His own blood, and redeemed me from the devil's pawn shop. But it means more than that. It means also "brought from, bought out of." He took me out of that pawn shop and started to glory with me, and, thank God, I shall never be in the devil's pawn shop again.

We Have Peace With God Through the Blood

Then the blood of Jesus Christ not only redeems us, but the Scripture says He has made peace through the blood of His cross. He has brought the sinner out of rebellion and back into fellowship and peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Our arms of rebellion are laid down, reconciliation has been brought about by the blood of Jesus Christ.

We Have Peace in Our Hearts Through the Blood

But more than that, we not only have peace with God, but He brings peace in our own hearts, for "He has made peace through the blood of His cross." Oh, that blessed peace of God that passeth all understanding! That peace that I have experienced in my own heart since I came to know the Lord! There was a time when I was in sin, and at that time, beloved, I never knew what peace was. There was a turmoil in my soul. There was such an unsatisfied longing in my heart. There was a hunger for something. I didn't know what it was. I didn't understand it, but seek as I would, and look as I might, and take hold of everything that came along, I found nothing that satisfied until I found Jesus Christ. And oh, how I thank God for the peace that reigns in my heart and has ever since that time. We have perfect cleansing through the blood.

But listen, there is another thing the blood does — it cleanses from all sin. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." When I was a high school lad I walked down the street one day in that little home town, and saw a man on the street corner selling some kind of a fluid. He said it would take stains out of clothes. He took a bottle of ink and poured it out in a saucer. Then he took a white handkerchief out of his pocket, and dipped that handkerchief into that ink until it was as black as it could be. Then he took this fluid and poured it out in another saucer and took that handkerchief, dyed black as midnight in that black ink, and dipped it in the other fluid and lifted it up as white as the driven snow. Oh, that is what Jesus did for my poor soul. One day I was black, stained with sin. One day I was on the road to Hell, without God and without hope, and the blackness of Hell in my soul. But thank God, Jesus Christ's blood washed me as white as snow.

"There is a fountain filled with blood,

Drawn from Immanuel's veins,
And sinners plunged beneath that flood,

Lose all their guilty stains."

God dipped my poor, sinful soul into that blood and it came out as white as snow.

How do you get it? Repent of your sins, get on your knees and call upon the Lord and ask for His

Real Faith

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seeking to find whether the thing you want is in accordance with what He has said in His Word.

Second: How Faith May Be Increased

God delights to increase the Faith of His children. Our Faith which is feeble at first, is developed and strengthened more and more by us. We ought, instead of wanting no trials before victory, no exercise for patience, to be willing to take them from God's hand as a means. I say — and say it deliberately — trials, obstacles, difficulties, and sometimes defeats, are the very food of Faith. I get letters from so many of God's dear children who say: "Dear Brother Mueller, I'm writing this because I am so weak and feeble in faith." Just so surely as we ask to have our Faith strengthened, we must feel a willingness to take from God's hand the means for strengthening it. We must allow Him to educate us through trials and bereavements and troubles. It is through trials that Faith is exercised and developed more and more. God affectionately permits difficulties, that He may develop unceasingly that which He is willing to do for us, and to this end we should not shrink, but if He gives us sorrow and hindrances and losses and afflictions, we should take them out of His hands as evidences of His love and care for us in developing more and more that faith which He is seeking to strengthen in us.

The Church of God is not arpeggiated to see God as the beautiful and lovable One He is, and hence the littleness of blessedness. Oh, beloved brothers and sisters in Christ, seek to learn for yourselves, for I cannot tell you the blessedness! In the darkest moments I am able to confide in Him, for I know what a beautiful and kind and lovable Being He is, and, if it be the will of God to put us in the furnace, let Him do it, that so we may acquaint ourselves with Him as He will reveal Himself, and that we may know Him better. We come then to the conclusion that God is a lovable Being, and we are satisfied with Him, and say: "It is my Father, let Him do as He pleases."

When I first began to allow God to deal with me, relying on Him, taking Him at His Word, and set out fifty years ago simply relying on Him for myself, family, taxes, travelling expenses and every other need, I rested on the simple promises I found in the sixth chapter of Matthew. Read Matt. 6:25-34 carefully. I believed the Word, I rested on it and practiced it. I took God at His word. A stranger, a foreigner in England, I knew seven languages and might have used them perhaps as a means of remunerative employment but I had consecrated myself to labor for the Lord, I put my reliance in the God who has promised, and He has acted according to His Word. I've lacked nothing — nothing. I have had my trials, my difficulties, and my purse empty, but my receipts have aggregated thousands of dollars, while the work has gone on these fifty-one years. Then with regard to my pastoral work; for the past fifty-one years I have had great difficulties, great trials and perplexities. There will always be difficulties, always trials. But God has sustained me under them and delivered me out of them, and the work has gone on.

Now, this is not, as some have said, because I am a man of great mental power, or endowed with energy and perseverance — these are not the reasons. It is because I have confided in God; because I have sought God, and He has cared for the Institution, which, under His direction, has one hundred schools, with masters and mistresses and other departments of which I have told you before.

I do not carry the burden. And

redeeming, saving, cleansing blood. God says it is yours for the asking. "For whosoever shall call upon the name of the Lord shall be saved." Whether you are by your radio or in this audience, will you right now get down on your knees, or will you bow your head somewhere, and out of your heart call upon the Lord? Will you repent and confess your sins? "The blood of Jesus Christ, God's Son, cleanses from all sin."

now in my sixty-seventh year, I have physical strength and mental vigor for as much work as when I was a young man in the university, studying and preparing Latin orations. I am just as vigorous as at that time. How comes this? Because in the last half century of labor I've been able, with the simplicity of a child, to rely upon God. I have had my trials, but I have laid hold upon God, and so it has come to pass that I have been sustained. It is not only permission, but positive command that He gives, to cast the burdens upon Him. Oh, let us do it! My beloved brothers and sisters in Christ, "Cast thy burden upon the Lord and He shall sustain thee." Day by day I do it. This morning sixty matters in connection with the church of which I am pastor, I brought before the Lord, and thus it is, day by day I do it, and year by year; ten years, thirty years, forty years.

Do not, however, expect to obtain full Faith at once. All such things as jumping into full exercise of Faith in such things I discountenance. I do not believe in it. I do not believe in it. I DO NOT BELIEVE IN IT, AND I WISH YOU PLAINLY TO UNDERSTAND I DO NOT BELIEVE IN IT. All such things go on in a natural way. The little I did obtain I did not obtain all at once. All this I say particularly, because letters come to me full of questions from those who seek to have their Faith strengthened. Begin over again, staying your soul on the Word of God, and you will have an increase of your Faith as you exercise it.

One thing more. Some say, "Oh, I shall never have the gift of Faith Mr. Mueller has got." This is a mistake — it is the greatest error — there is not a particle of truth

in it. My Faith is the same kind of Faith that all of God's children have had. It is the same kind that Simon Peter had, and all Christians may obtain the like Faith. My Faith is their Faith, though there may be more of it because my Faith has been a little more developed by exercise than theirs; but their Faith is precisely the Faith I exercise, only, with regard to degree, mine may be more strongly exercised.

Now, my beloved brothers and sisters, begin in a little way.

At first I was able to trust the Lord for ten dollars, then for a hundred dollars, then for a thousand dollars, and now, with the greatest ease, I could trust Him for a million dollars, if there was occasion. But first, I should quietly, carefully, deliberately examine and see whether what I was trusting for, was something in accordance with His promises in His written Word.

On the Go With The Editor

(Continued from page one)

morial Church, speaking in their annual week of prayer.

Then next Sunday, January 10, I return to Lincoln, Nebraska, to broadcast for another week with the *Back-to-the-Bible Broadcast*, sixty-three half-hour periods weekly on a total of twelve stations. It is an unusual privilege and joy to be with that remarkable man of God, Brother Epp. His childlike faith, his unselfish humility, his strict and wholehearted allegiance to the Bible, his tender, never wavering concern for souls mark him as one of God's choicest good men. The blessing of God upon his work is marvelous! I plan to stay through January 16, at least.

1942 a Year of Blessing

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us they were saved during 1942 through the editor's booklets, "What Must I Do to Be Saved," through "Bible Facts About Heaven," through "Religious but Lost," through "And God Remembered," through other booklets, and through the sermons published in *The Sword of the Lord*. The last part of the year we received an average of nearly one decision for Christ a day! We pray that many more may be saved through this gospel literature in 1943.

Great Sermons by Great Preachers in 1942

A careful consideration of the material published in 1942 will show, we believe, that *The Sword of the Lord* is really the outstanding evangelistic weekly of America. Remember that we specialize in full length gospel messages such as those preached in the pulpit by the world's leading preachers. Last year there were 120 such full length messages in *The Sword of the Lord*, besides many shorter articles. Nine sermons were by Dr. H. A. Ironside, nine by Rev. Charles E. Fuller, ten by Dr. Oswald J. Smith, four by Evangelist Hyman Appelmann, two by Dr. P. W. Philpott, six by Dr. Joe Henry Hankins, six by President V. Raymond Edman, two by Evangelist Gipsy Smith, others by Dr. George W. Truett, Dr. W. B. Riley, President George Barton Cutten, etc., forty-one by Dr. John R. Rice.

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